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The Masonic Craftsman

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of Freemasonry*

In This Issue: The Beginnings of Freemasonry In Canada

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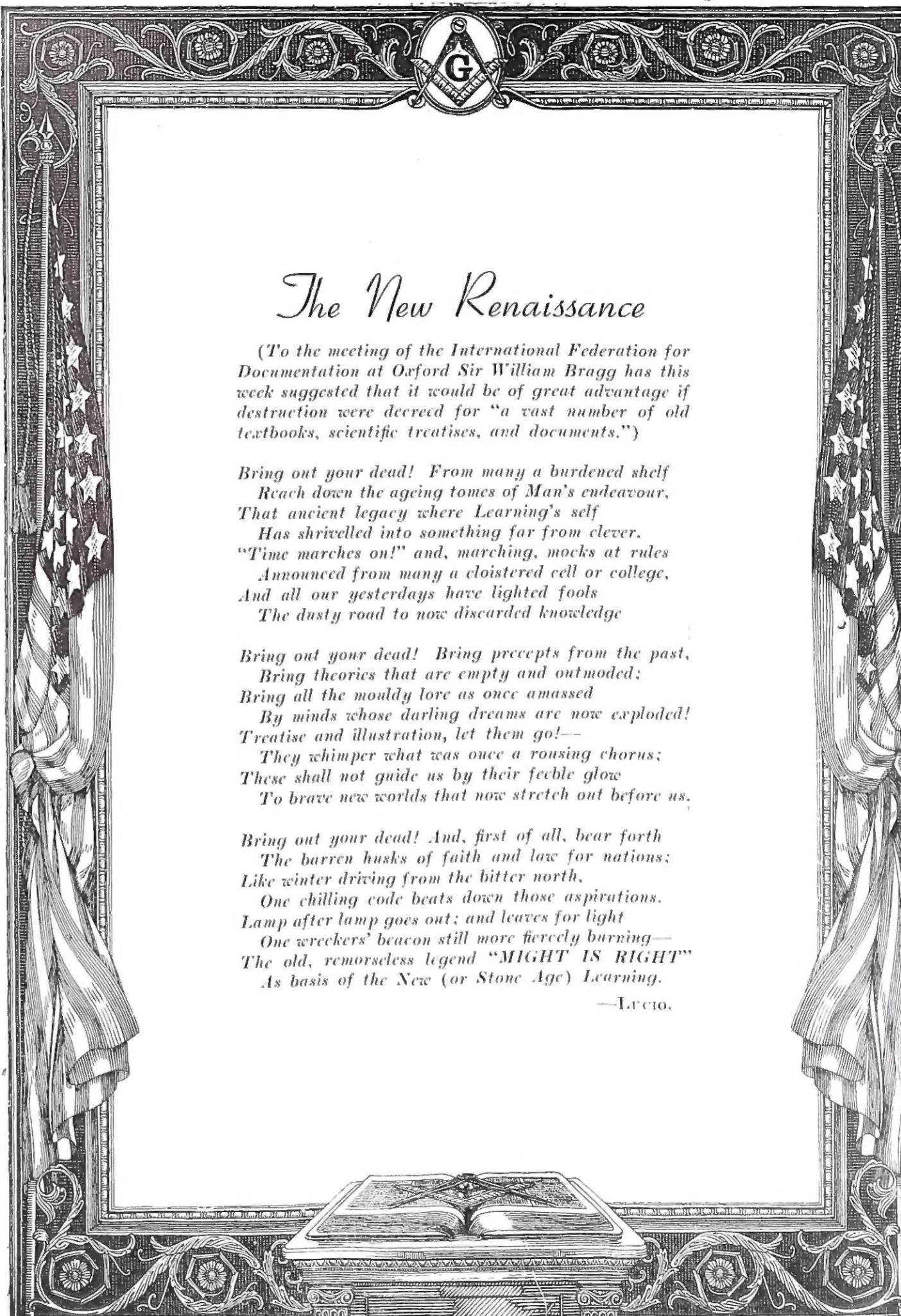
(To the meeting of the International Federation for Documentation at Oxford Sir William Bragg has this week suggested that it would be of great advantage if destruction were decreed for "a vast number of old textbooks, scientific treatises, and documents.")

Bring out your dead! From many a burdened shelf
Reach down the ageing tomes of Man's endeavour,
That ancient legacy where Learning's self
Has shrivelled into something far from clever.
"Time marches on!" and, marching, mocks at rules
Announced from many a cloistered cell or college,
And all our yesterdays have lighted fools
The dusty road to now discarded knowledge

Bring out your dead! Bring precepts from the past,
Bring theories that are empty and outmoded;
Bring all the mouldy lore as once amassed
By minds whose darling dreams are now exploded!
Treatise and illustration, let them go!—
They whimper what was once a rousing chorus;
These shall not guide us by their feeble glow
To brave new worlds that now stretch out before us.

Bring out your dead! And, first of all, bear forth
The barren husks of faith and law for nations;
Like winter driving from the bitter north,
One chilling code beats down those aspirations.
Lamp after lamp goes out; and leaves for light
One wreckers' beacon still more fiercely burning—
The old, remorseless legend "MIGHT IS RIGHT"
As basis of the New (or Stone Age) Learning.

—LUCIO.





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REALISM Nowadays we hear much of the realistic ideologies of European nations, and in truth they are very much in evidence, from the practical moulding of democracies to totalitarian states by methods which are brutally realistic in method, to the fanatical folderol of the German Fuehrer, whose ideals for the Germanic race are by the very practical power of force effectively changing the map.

Which leads to the question: Can Freemasonry, which has, in common with other broadly humanitarian institutions, suffered by prohibition, not to say destruction, for its idealism, afford to continue here or elsewhere in a purely idealistic course?

There is no use mincing matters. Whether we wish to believe it or not, the idealistic is giving way to the realistic, and any continuing policy of "turning the other cheek" will under the new aegis result only in a resounding smack on that side, too. However unpleasant it may be to the victim, it is delusory to maintain a docile attitude.

If a thing is worth having it is worth striving (we almost said fighting) for, and for our part we propose to remain sufficiently detached to be able to regard with a ruefully satirical eye perhaps, the idiosyncratic absurdities of that particularly naive individual who still insists that a policy of passivity is productive of progressive results, in Freemasonry or out.

WHITHER? Within recent times Freemasonry has disappeared in Italy, Spain, Austria, Germany and Russia. While the fraternity was relatively weak numerically in these countries, there were yet in all, especially in Germany, some fine traditions, honorably maintained. The world is poorer for the passing of this uplifting element, the destruction of which can be directly laid to dictatorship and the unwillingness of totalitarianism to tolerate free agencies whose principles conflict with the autocracy of the state.

While under happier auguries there may be a Craft renaissance in Europe, the present skies are dark with little promise ahead, at least in the immediate future.

The effect upon the world structure of Freemasonry is bound to be injurious. The charges laid against it are of a frivolously false nature. Any fair investigation would prove that far from instigating trouble, the fraternity has been one of the most worthy instrumentalities for harmony.

But this is the day of the dictator—in Europe at least.

The present power of Freemasonry rests now mainly

on the stability of Great Britain and the British Commonwealth of Nations, the Scandinavian countries and the United States of America. Let us hope that no occasion may ever arise that will subject the membership in these and other countries to the base indignities which have been suffered by brethren whose principles of fraternity have laid them open to cruel persecutions.

SAYING With all the talk upon the topic of what **—DOING** Freemasonry as a collective unit can or can not do there seems to be a blank wall against which argument of any kind, good or bad, comes smack up against, rendering words futile—so much wasted effort.

Why is this? We know of able men who can talk and talk well, of this and that, men of very good sense who are yet incapable of doing any constructive thing in the fraternity. What is the difficulty?

There is, it would seem, what some would call psychological or at any rate mental strain or stress that comes between the saying and the doing. As if the transformation of what the engineers might call "potential energy of thought" into "kinetic energy of action" were an inefficient if not impossible process.

Is this because these well intentioned individuals are frustrated by the mass of demagoguery or the indifference of so many who are incapable of intelligent thought, whose votes or opinions so often control action? It would be a sad indictment!

In any democratic organization—and Freemasonry must be considered one such—this weight of opinion or lag upon constructive action is a factor which must be reckoned with. Only by the forceful pressure of intelligent opinion put plainly before the mass of individuals, are the ends of intelligent constructive action to be achieved, and the sooner the leaders of the forty-nine jurisdictions recognize the necessity for a unified program of progressive education in Craft ideals and principles the sooner shall we measure up to our opportunities.

Deeds *not* words are the need of the hour.

MARKING TIME It requires almost as much energy to mark time as it does to march forward. Looking around we find in Masonry much of this marking time. Busy, apparently, occupied with routine, but making no progress. And so far as apparent, with no intention to do so.

In civil life, fear of taking risks, of striking out or venturing into new territory, has kept many in the same place, always doing the same thing.

Work, while valuable in itself, in fact, necessary, should not be regarded as an end, but only as a means to an end. It is a tool to be used constructively. Any-

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Alfred Hampden Moorhouse, Editor and Publisher.

one endowed with sufficient moral courage and determination in pursuit of his ideals can with its aid achieve that thing which is called success.

The fact is, we are too often confined by conventions, or fettered by fears. "Fear," it has been said, "is responsible for a great many of the bad mental habits that exert such a pernicious influence in our lives." So many are inclined to play for safety, that those who are bold enough to step out on the highway of adventure often reap most of the prizes and leave the fearful with nothing but envy for their success. There are people who remain in the same rut all their lives doing the same thing year after year. Their habits become purely mechanical. Fear of the mountain heights has kept them in the valley all those good years; often when it is too late, they begin to wonder what lies on the other side of the hills.

This to a considerable extent is true of Freemasonry. It has been content to keep to old, tried trails, venturing not at all into a world in which many changes have occurred and which is really a different sort of world than that in which the fraternity was founded, with new challenges and opportunities for service lying all about.

Lethargy vitiates. The comfortable place of safety in the shadows is not the place of progress. To justify its existence some recognizable objective and the purpose to attain it must be evident. Else the criticism of innocuity which is sometimes heard will have some reason for existence.

A stirring of the dormant forces would be a good thing, particularly now, when all the forces for good in the world should be set to work to offset the evils which are so obvious.

MUNICH Out of a mental turmoil almost without parallel, with fear dominating reason, there came last month to a world stirred by the threat of war a peace—and what a peace!

Force, dictating its desires through the mouth and mind of a fanatic, had decreed the death of a nation—and succeeded. Dictatorship dominated Democracy. What now?

Here in the United States of America, with freedom assumed as of right, evidences are not lacking of a trend very far from freedom. This is our country. Its problems are our problems. The people—the voters—must settle their own affairs. We'll get what we deserve—and if, supinely suffering governmental impositions, we find ourselves deprived of that inalienable right to "... the pursuit of happiness" it will be because of mental lethargy and an unwillingness to face facts fairly and frankly.

Already in this country a considerable element is growing up which looks not to success and a modicum of happiness through its own intelligence, energy, ambition and industry—but willing, even anxious, to have government assume responsibility for its welfare—and living.

And who is this government?

Is it not you and you and you? Surely it is obvious

that there can be no such thing as government which can in and of itself conjure wealth from air and create the necessities and luxuries of life. Except by the labor of the individual worker nothing material is created.

We have seen how in Germany and Italy and elsewhere the souls of men have been destroyed, their bodies made slave of the State, freedom banished and the incentive to live and learn, to earn and have, reduced to hopeless mediocrity through the whim of a dictator.

At Munich, where the heads of four nations met to seal the fate of a fifth, one note dominated: fear! Fear of force; principle perished in that momentous meeting. Yet what man faced with the terrifying responsibility of flinging his people and the world into war could have chosen any other step than the one he did.

All the present agony of mind of men, the fear of the future and what it has in store harks back to the slow destruction of that thing called brotherhood which we of the Masonic fraternity so ardently desire: the meeting of men's minds in a clear and trusting atmosphere to settle *any* problem which may arise.

The millenium may not be at hand, but most certainly if civilization is to survive, and among it this great brotherhood of ours, some middle ground must be found for the arbitrament of international questions.

Munich may well be the means of turning men's thoughts into saner channels, for the memory of those fateful hours in which the destiny of the world was changed will always linger to remind us that force must not and shall not dominate men's minds—that no gain except that of the spiritual is worth the price paid at Munich.

WRITTEN AND UNWRITTEN LAW

Two sets of laws—the written and the unwritten—govern Freemasons, and in many respects the latter is the more important; at all events it is the more interesting. Seeing that a candidate for admission into the fraternity is asked to declare that he will abide by the ancient usages of the order; at the very outset of his career, these Masonic traditions may well be held to come first. It is quite possible for a member to keep in line with every jot and tittle of the Book of Constitutions presented to him at his initiation and still his conduct may be in many respects "un-Masonic." In fact, the term: "Masonic conduct" generally means conduct in accordance with the principles to be found in the traditions of the order, and which are nowhere to be found in the written law.

Any violation of the constitutions affects only a Freemason's relations with his brethren in the order. The outside world is not concerned with our internal regulations, but it is concerned with the establishment in its midst of a community pledged to the observance of such lines of conduct as are enjoined in our ancient traditions, and therefore the brother whose conduct is in the widest sense "Masonic" is a living recommendation of the order.—*The Freemason*.

A Monthly Symposium

Should American Masonry in Its Lodges Consider Economic Strife?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

INTELLECTUAL FREEDOM AT STAKE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"SHOULD American Masonry in Its Lodges Consider Economic Strife?" The ultra-conservative brother will be likely to condemn offhand any discussion of our present topic as being dangerous and un-Masonic. He will find in it political and social implications, on no account to be brought within the lodges. Yet we take it as of the purposes of this Symposium to deal with all matters that affect the Craft, whether these be moral or material. The opinions of the four writers concerned are purely individual; they frequently differ widely; they are of value only as they are fortified by facts and appeal to the reason of fair-minded readers.



This editor has for years urged extension of Masonic interests to reach the problems of the generation. We have held that there is no question vitally affecting the nation, the community or the welfare of the people, but should be of open discussion within our lodges. To check such mental freedom is to deny to a considerable body of citizens the privilege of considering what is of first importance to themselves and their fellows, in the only places where propaganda cannot intrude and where each one present is concerned only to ascertain the truth as to a given situation. The exchange of knowledge and the frank expression of opinion in such case would be of inestimable worth. It would enable Masons to act in harmony with the precepts of the fraternity and to make manifest its worth.

The term "economic strife" as used in our subject can be enlarged to cover the entire range of human relations. Beyond the present struggles that are of the industrial and economic life of the nation vast moral and spiritual values are at stake. To ignore these is to invite irreparable loss. Just now the question of social security is to the fore; it is certainly related to our subject. Are we to be denied consideration of a subject that is already affecting the lives of many and increasing the anxieties of many more, even of our own brothers?

If the present writer is able in any degree to gauge the trend of American Masonic thought, it is distinctly away from the ancient prohibition against any movement in the material and spiritual realms that are of our greatest concerns. That old taboo, enlarged by the stupid glosses of more modern interpreters, has resulted

in a mental sterility in our lodges. It has forced the chief emphasis upon the lesser things of routine. Other groups, moral and religious in purposes, are free to consider and discuss such matters, as of high duty. But Masonry, according to the pundits, must remain content with recitations of its own virtues.

Here and there in favored jurisdictions, among which we are proud to include California, a considerable freedom of discussion is allowed, and even encouraged. An intelligent membership is being sought. Brothers are being really educated by information from competent authority, and in their lodges, on the great problems of a disturbed period. Thus by enlarged understanding they are better able to answer the challenges of the time that are to all good citizens. Such first movement along the path of intellectual freedom is proven to be safe and peaceful. It is an effective answer to those who would have Masons, as such, remain as automatons, when men, alert and informed, are more than ever necessary, to work out the salvation of the generation.

Our answer to the question as expressed above, is unhesitatingly in the affirmative.

NOT IN ACCORD WITH MASONIC TRADITION

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

ECONOMIC strife is of vital importance to all men. The effects flowing from it, the solutions reached, the ascendancy gained or lost, whether for good or evil, is shared by all, although not necessarily in equal measure, except in the long run. Economics is thoroughly impartial in its effects, and there is no escape, whatever a man's fraternal, social, racial or business status may be. It is therefore apparent that a Freemason is just as much interested and concerned in economic strife as any other man, and should intelligently exercise his influence in an effort to solve the problems arising in connection with it in a manner that will insure justice and the largest measure of benefit for all concerned.



The topic as propounded, however, "Should American Masonry in Its Lodges Consider Economic Strife?" permits of no evasion by drawing a distinction between the duty of an individual Mason and the province of Freemasonry as an institution. This distinction has been so frequently and thoroughly dis-

cussed that it is needless to repeat the arguments.

Economics, or political economy in a broader sense, is defined by Webster as "the science that investigates the conditions and laws affecting the production, distribution and consumption of wealth, or the material means of satisfying human desires." It may be conceded that discussion of such a subject would prove both edifying and instructive, provided it were kept within theoretical lines and not permitted to drift into the practical side of its application to problems of government. To "consider" means more than abstract deliberation and implies reaching a decision or conclusion. Surely no one will maintain that economic strife today is not of a controversial nature.

A debate on the merits of fifty dollars every Thursday, the legality of a sit-down strike, the efficiency of the WPA and scores of similar topics which loom large in economic strife of the present day, may produce nothing more serious than good-natured difference of opinion, but there are better places than within a Masonic lodge to study and thrash them out.

FINANCIAL STRIFE NOT OF CRAFT CONCERN

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

AMERICAN FREEMASONRY as such has concern with economics only insofar as its own material possessions are concerned. To the extent that outside influences on industrial or financial markets are affected by economic strife, it would be the part of folly to ignore it.



While this opinion is apparently paradoxical, the Craft must be reckoned as an important factor in the life of the community, for among its membership may be found influential individuals having a large stake in its industrial and financial life. Freemasonry has attracted to itself over the centuries able and successful men whose voice and counsel are important—in municipality, state and nation. These men, however, are not of the sort which would attempt to bring into Lodge discussion matters of financial import which are not its direct concern; in fact, they are well aware that any such attempt would meet with criticism if not downright opposition from the body of the membership.

The material wealth of Freemasonry represented in its real estate and invested funds is very considerable. Comparatively little of it, however, we are constrained to believe, is affected by financial strife—whatever that term may connote. In the main its investments are very sound.

Strikes and internecine industrial warfare of course seriously affect the value of all securities, and by the same token the prosperity of the Craft; but an effort to enlist actively on one side or another in such all too frequent demonstrations of disharmony would be of no benefit and probably do harm by creating distrust of Craft motives.

The good sense of the men of Freemasonry may be depended upon to decry industrial and financial strife.

Its counsel, when sought as individuals, is valuable. Officially, however, the fraternity is not interested in financial factors except as above stated: to see that their possessions are surrounded by the safeguards which ordinary prudence dictates.

MUCH BENEFIT MIGHT RESULT

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee, Wis.

WE are at a total loss to understand why the proposer of this subject for consideration limited the question to "economic" strife; unless it was because he believes in the old saw, "money is the root of all evil," and therefore by considering the economic or financial aspect, we are thus giving thought to all the evils which beset the harassed inhabitants of this world of sin.



We are not unaware, of course, that the subject of economics as used in connection with governmental affairs, embraces much more than finances; we know it includes systems and methods,

policy and management, conduct and direction with all their multiplicity of by-paths and detours; but when all is said and done, financial considerations will be found to play an important part in any and all systems of government.

Harking back, however, to the subject under consideration, we are unable to conceive of any good or valid reason why economic topics of the day—international, national or local—which so intimately affect the lives of all, should not be given thought and attention by Freemasons—in their lodges or otherwise. Qualified speakers and students of such subjects—both pro and con—should be provided to present various phases of the problems, thus enabling the brethren to see all sides of the question and thus to consider them intelligently and to act—when the time for action arrives—with understanding.

We are aware this may mildly shock some of our more conservative members who oppose consideration in lodge of any subject of a later date than King Solomon's Temple; but we are of that school who believe that intelligent discussion and calm consideration—even of controversial subjects—leads to enlightenment and intellectual growth.

Kiwanis, Rotary and other organizations of a similar character hear such subjects discussed from the various view-points without seismic disturbances; are Freemasons less self-controlled? Can they not be trusted to consider carefully and to act temperately?

All this does not mean that we advocate the active participation by official Freemasonry in matters political, economic or otherwise. It means that we believe in an enlightened, intelligent and alert body of men whose convictions are based on something other than prejudice, something more stable than intuition and something more reliable than partisanship. Such convictions can only be born out of enlightened thought and educated consideration. These, in turn, can only come from reading, free discussion or lectures by qualified experts.

The Beginnings of Freemasonry in Canada

By REGINALD V. HARRIS

Past Grand Master of Masons in Nova Scotia, Past Grand Historian, etc.

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(Continued)

The Hon. Richard Bulkeley, who came with Cornwallis in 1749, was a man of great prominence until his death in 1800, at which date he was Provincial Grand Master.

Other Freemasons who came with the first settlers included:

Capt. Benjamin Ives of the Massachusetts Regiment, who had served at Louisbourg in 1745:

Lieut. Thomas Newton, of Boston, who served at Louisbourg in Col. Waldo's Regiment and later in the battle of Grand Pre.

Major Leonard Lochman, made a Mason in the First Lodge, Boston, was a German by birth, and in early life practised medicine. He was buried beneath the German (Dutch) Church on Brunswick St., where his monument is still to be seen. Lochman St., now part of Barrington St., was named after him.

Col. Paul Mascarene, Capt. Edward Amhurst, Capt. Charles Morris, Capt. John Gorham, Capt. Joseph Gorham and Edward How were other members of the Craft in Halifax in 1749-50.

THE SECOND LODGE

"The History of Freemasonry in Nova Scotia" (1786) goes on to say; "On March the 18th, 1751, the Second Lodge was formed in Halifax. On this occasion Brother Murray acted as Deputy Grand Master and Brother Nesbitt, the late Attorney General, as Senior Grand Warden, in installing the officers."

This Lodge may have been short-lived for there is no record of it in the proceedings of either the Grand Lodge of England or the St. James Grand Lodge, Boston, and it did not join with the First Lodge in 1754 in the petition for the appointment of a Grand Master for the American colonies.

Capt. Alexander Murray came to Halifax from Louisbourg in July, 1749, with the 45th (Warburton's) Reg't. From 1754-5 he commanded at Fort Edward, Piziquid, (now Windsor, and was in charge of the expulsion of the Acadians at that point. He took part in the second siege of Louisbourg in 1758 and, as Lt.-Col., commanded the Grenadier companies of the 22nd, 40th, and 45th Reg'ts at the siege of Quebec in 1759. He commanded the 58th Reg't at Martinique under Rodney and died there in 1762.

THE FIRST MASONIC SERVICE

"The next St. John's Day," says the History, "they resolved to celebrate the Festival with the usual pomp, to walk in procession to the Governor's House (on the site of the present Province House), and from thence to (St. Paul's) Church to hear prayers. But receiving the melancholy news of the death (on March 20, 1751) of our Brother (Frederick) the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory."

This is the first Masonic service in Canada of which we have any record; June 24th, 1751, at St. Paul's Church, Halifax.

VI.— MILITARY MASONRY 1750-58

At the Peace of Aix-la-Chapelle in 1758, the British garrison at Louisbourg was removed to the new settlement at Chebucto, now Halifax. Hopson's (29th) and Warburton's (45th) Regiments arrived July 28th, 1749, at Halifax where they assisted in clearing the site for a new town. The 29th was transferred to Ireland in 1750 and its place taken by Lascelles' (47th) Foot.

THE 45TH REGIMENT

While there was not at this time a Masonic Lodge in Warburton's (45th) Regiment, there were undoubtedly a number of Freemasons among the officers. Capt. Alexander Murray, already mentioned, belonged to this Regiment; also Ensign Winckworth Tonge and Capt. James Clarke, both of whom were Masons. The Regiment served at the second siege of Louisbourg in 1758, and at Quebec in 1759, and we shall later hear of it again.

LASCELLES (47TH) FOOT AND LODGE No. 192

This distinguished regiment (now the Loyal North Lancashire Reg't) had at this time within its ranks a military lodge, whose members exerted a marked influence on the Craft in Nova Scotia. Originally raised in 1741 this regiment saw its first service in the Jacobite Rebellion in which it was badly cut up at Prestonpans. While quartered in Ireland, the Grand Lodge of Ireland warranted a Masonic lodge in its ranks, No. 192 (Mar. 1st, 1748-9).

On its transfer to Nova Scotia in 1750, the regiment together with part of Warburton's (45th) marched to Minas, (Grand Pre) and embarked for Chignecto. Here their landing was vigorously opposed by the French and Indians under LaCorne and La Loutre, who had established a fortified post there called Beausejour. The troops under Lawrence erected a fort on the south side of the Missiquash River, which they called Fort Lawrence. During the next few years, detachments of the 40th, 45th and 47th, along with companies of Gorham's Rangers and various Independent Companies, were employed in garrison duty at six or seven points in the Province.

FORT BEAUSEJOUR 1755

In 1754 hostilities broke out between the French and English, and Governor Shirley of Massachusetts sent 2,000 men under Col. John Winslow and Col. Geo. Scott for the capture of the forts of Beausejour and Gaspereau (Baie Verte) on the isthmus of Chignecto. Detachments from the 40th and 47th Regiments were assigned to these operations which were under the gen-

eral command of Col. Robt Monckton. Fort Beausejour surrendered on June 16, 1755, and was renamed Fort Cumberland. The Massachusetts men garrisoned the Fort for a year or more.

In the Massachusetts forces there were many Freemasons, among whom mention should be made of the following:

Col. John Winslow, descended from the early governors of the Plymouth colony, served in the expedition against Cuba in 1740. After the capture of Fort Beausejour he superintended the removal of the Acadians at Grand Pre. In 1756 he commanded at Fort William Henry on Lake George. He later rose to the rank of Major-General, and became a Councillor of the Province of Massachusetts. He died at Marshfield in 1774, aged 73 years.

Major Jedediah Prebble of Falmouth (now Portland) Maine, who was wounded in the siege, had previously served at the first siege of Louisbourg in 1745, and belonged to one of the independent companies serving in the Province. As Col. Prebble, he was present at a St. John's Day dinner in Boston, in December, 1760. He was the father of Commodore Prebble, and grandfather of Admiral George H. Prebble of the U. S. Navy.

Capt. John Huston, a member of St. John's Lodge, Boston, was a trader at Fort Lawrence previous to the siege, and remained there and later represented Cumberland in the Assembly 1759. He died at Canard aged 85 years.

Joshua Winslow, a brother of Col. John Winslow, was also a trader at Fort Lawrence previous to the siege. With his family, he remained at Chignecto until 1770. He became Paymaster-General of the British forces in America, and died at Quebec in 1801. It is recorded that he and his nephew, Gen. John Winslow (son of his brother John above referred to, being on opposite sides in the Revolution, threatened to hang each other, if either caught the other. Gen. John did catch Gen. Joshua, but released him on parole, and on the latter's death he bequeathed most of his property to his rebellious nephew. His descendants live at Niagara. Gen. Joshua was one of the consignees of the tea, which was the bone of contention in the famous Boston "Tea Party" in 1773.

Other Massachusetts Masons were Lieut. John Endicott, Col. George Scott's Battalion; Capt. James Nickles, Master of the Sloop "Endeavour," one of the transports conveying troops to the siege; Ensign Paul Pritchard of Winslow's Battalion and Lieut. Robt. Fletcher of Scott's Battalion.

There can be no doubt that Freemasonry was active in the garrison at Beausejour, for we find the name of William Bell in "A Ruff Copy of a List of the (St. Andrew's) Lodge, Boston, 1763" followed in the column headed, "Where made" with the words, "At Seconeto in Nova Scotia."

EARL OF LOUDON'S EXPEDITION

In July, 1756, the Earl of Loudon arrived in New York as Governor of Virginia and Commander-in-chief of the British forces in America. Twenty years previously he had been Grand Master in England. In the fall he summoned the governors of the British American colonies to meet him in New York. Gov. Lawrence

was at Boston in Jan. 1757, and was present at a Masonic dinner Jan. 31st in honor of the Earl. There were also present many of the officers already mentioned who had served in the wars in Nova Scotia and elsewhere including Richard Gridley, Joshua Winslow and Nathan Whiting. While in Boston plans were outlined for a great attack on Louisbourg. In June, the Earl of Loudon, with transports from New York, arrived at Halifax, and a month later, Admiral Holborn arrived with a large naval squadron and 6200 men.

The Regiments comprising the expedition were the 1st Royals (Sinclair's), 17th (Richbell's), 27th (Blakeley's), 28th (Bragg's), 43rd (Kennedy's), 46th (Murray's), 55th (Perry's), the 2nd and 3rd Battalions of the 60th Royal Americans, and the 78th (Fraser's); together with the 15th (Amherst's), the 42nd ((Black Watch), the 40th, 35th, 47th, and 77th (Montgomerie's) already in Nova Scotia, with the necessary complement of engineers, artillery and a company or two of rangers. While encamped in Halifax the troops were employed in planting cabbages on the slopes of the citadel, and this seems to have been the chief result of the expedition, for when Loudon learned of 6,000 troops at Louisburg, 1300 Indians and a squadron possibly superior to his, he decided without further enquiry to abandon the undertaking, and sailed away to New York with the greater part of his troops, leaving however in the Province the 28th, 40th, 43rd (all at Annapolis), 45th, 46th, 47th (at Fort Cumberland), and the 60th Royal Americans.

Of the sixteen battalions of Foot employed in the expedition, eleven had with them active military lodges, but it is not probable that they exerted any marked influence during the short period the forces were encamped on the citadel slopes (June to August). Of the regiments left behind in the province, the 40th, 45th, 47th and 60th Foot were quartered at Halifax, and it is probable that the lodges in the 40th and 47th Regiments exerted some influence on the Craft during the winter of 1757-58. On Dec. 27, 1757, the Grand Lodge of England (Ancients) appointed Major Erasmus James Philipps, formerly of the 40th Regiment, as their Provincial Grand Master and warranted a Provincial Grand Lodge and two subordinate lodges, to which reference will be made later.

THE 28TH REGIMENT AND LODGE No. 35

The 28th (now the Gloucestershire Reg't), under Col. Philip Bragg, had in its ranks at this time an active lodge, No. 35, Irish Register, warranted in 1734, but the Lodge made no returns to the Grand Lodge of Ireland during this period. During the winter of 1757-58, the regiment was stationed at Annapolis.

THE 43RD REGIMENT

During the same period six companies of the 43rd Regiment were also stationed at Annapolis. Capt. John Knox, writing on July 12, 1758, at Annapolis, says in his Journal, "The detachment here is daily at exercise, nevertheless our time passes away very heavily, and when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemason's lodge where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time."

While this reference may be to Masonic activity in Lodge No. 35 in Bragg's, (28th) Regiment, it would seem more probable that a lodge had been organized within the regiment itself under the authority of a dispensation from Lodge No. 136 (Irish) in the 17th Regiment. The 17th and 43rd had for many years been brigaded together, and many of the men of the 43rd had become members of Lodge No. 136 in the 17th. It was not unusual in those days for a military lodge to give a copy of its warrant to local brethren when the regiment was transferred elsewhere. In support of this theory may be cited a certificate granted by "Lodge No. 136" to one Pardon Sanders, an artificer in the Ordnance at Annapolis Royal, on the departure of the regiment for Louisbourg in April, 1758:

"Out of Darkness Shineth Light and the Darkness Comprehendeth it not. By the Worshipfull Master & Wardens of a Lodge of Free & Accepted Masons No. 136.

We do Certifie and Declare that the Bearer our Brother Pardon Sanders was by us Lawfully admitted into the said Lodge & did there serve as an Enter'd Prentice & afterwards as a fellow Craft & as he Behaved himself in these proper Stations we gave unto him the Sublime Degree of a Master Mason he serv'd as a member & as a true & Honest brother & Senior Deacon of our Lodge we Recommend him to all Regular Lodges of our most ancient & Honble Fraternity.

Given under our hands at Annapolis Royal April 30th Anno Domini 1758 and in the year of Masonry; 5758.

Joseph Westover Master
Secretary James Rutherford
Wm. Whitcome
Miles Prentis Wardens

All the brethren signing this certificate were members of the 43rd Regiment. Miles Prentis accompanied the regiment to Louisbourg and later to Quebec and Montreal and we shall hear of him again.

THE 46TH REGIMENT AT FORT CUMBERLAND

The 46th Regiment (now the 2nd Battalion of the Duke of Cornwall's Light Infantry) had at this time a regimental Lodge No. 227 (Irish Registry) warranted March 4, 1752. During its sojourn in the Province it garrisoned Fort Cumberland with a few companies at Halifax. The historian of the corps records that the Lodge while in Nova Scotia was "very active, doing good and effective work, while associated with the brethren throughout the Province," evidently referring to the brethren of the First Lodge at Halifax.

After service at Ticonderoga, Fort Niagara, and Montreal, and then in Cuba and Martinique, the 46th again served in Canada about Niagara and Detroit in the Pontiac War 1764-5. Between 1776 and 1778, it served with great distinction in the American Revolution. During this period its Masonic chest with all its regalia, was seized by the American army, but was returned by Gen. Washington under a flag of truce, along with a message that the Americans were not warring against institutions of benevolence.

In 1805, while the Regiment was serving at Dominica, the French captured the lodge property including

the warrant. The property except the warrant was returned by the French government, after some two years' correspondence, and the Grand Lodge of Ireland issued a new warrant. After service in Australia and India, Masonic activity in the Regiment entirely ceased about 1827, and only one member of the old lodge remained. With his aid the lodge was revived in 1833, but it did not continue after 1834.

In 1845 the regiment was in Halifax again, but at this time the lodge was extinct and had been struck off the Register of the Grand Lodge of Ireland. Several brethren in the regiment joined Halifax lodges at this time.

About this time certain military brethren in Montreal not previously connected with the regiment or the lodge, applied to the Grand Lodge of Ireland for the vacant number on the Irish register, and adopted the name of the regimental lodge. "The Lodge of Social and Military Virtues." A new warrant No. 227 was accordingly issued to the Montreal brethren, dated July 1st, 1847. This Lodge afterwards changed its name to "The Lodge of Antiquity" and is now No. 1 on the Registry of Quebec.

THE SECOND SIEGE OF LOUISBOURG 1758

Notwithstanding the failure of Loudon and Holborne, plans were made immediately on a much greater scale, with a view to wresting, not only Louisbourg, but all of Canada from the French by the capture of Quebec, Ticonderoga, Fort Duquesne and Montreal. Major-General Jeffrey Amherst was appointed to command the Louisbourg expedition. Under him as brigadiers, were Edward Whitmore, Charles Lawrence and James Wolfe. A powerful fleet under Admiral Boscawen assembled at Halifax in May, 1758, to which rendezvous the transports had brought 12,250 men, consisting of the 1st, 15th, 17th, 22nd, 28th, 35th, 40th, 45th, 47th, 48th, and 58th Foot, two battalions of the 60th Royal Americans, and Fraser's 78th Highlanders, together with 500 Provincial rangers with artillery and engineers. The armada which sailed from Halifax on May 28th comprised 140 sail (including 23 ships of the line and 18 frigates and fireships,) and arrived off Louisbourg on June 2nd, where a landing was effected and the city invested. Notwithstanding the tremendous strength of the fortifications, the British forces steadily closed in until on July 27th, the French commander, Drucour, capitulated. The garrison was sent to England and the merchants and other inhabitants to France.

MILITARY LODGES AT LOUISBOURG

All but four of the regiments engaged in this memorable siege are known to have had lodges attached to them at the time of the siege, and there is abundant evidence of Masonic activity there not only during the days of attack, but also during the later occupation. The following is a list of the lodges at the siege of Louisbourg:

1st. Foot (St. Clair's Royals)—Lodge No. 11, Irish Register, established 1732;
Lodge No. 74, Irish, 1737
15th (Amherst's) Foot Lodge No. 245, Irish, 1754

17th (Forbes') Foot Lodge No. 136, Irish 1748
22nd (Whitmore's) Foot Lodge No., Irish
28th (Bragg's) Foot Lodge No. 35, Irish, 1734
35th (Otway's) Foot Lodge No. 205, Irish 1749
40th ((Hopson's) Foot Lodge No. 42, Ancients, 1755
47th (Lascelles') Foot Lodge No. 192, Irish, 1748
48th (Webb's Foot Lodge No. 218, Irish, 1750

It will be of interest to refer briefly to several of these lodges. Reference has already been made to the 40th and 47th Regiments and their lodges and further reference here is unnecessary.

ST. CLAIR'S ROYALS AND LODGES NOS. 11 AND 74 (IRISH)

The 1st Foot, known as St. Clair's, or the Royals, and at the present time as the Royal Scots, had both battalions at Louisbourg. It was in this regiment that the first military lodge was established, No. 11, Irish, in 1732, and there are few places in the world where it has not worked in the course of its long history. The battalion was in the Crown Point expedition in 1759, and there is the record of the "making" of twelve officers of the Regiment, in a lodge presided over by Abraham Savage, under a dispensation from the Grand Lodge at Boston (Moderns).

In the second battalion of the same regiment, there was at this time another lodge, No. 74, Irish Registry, chartered in 1737. After the siege, the 1st Royals went into winter quarters near Albany, New York, and while there Lodge No. 74 accepted into its membership a large number of influential citizens. On its departure in April, 1759, the lodge granted these brethren a warrant to form a new lodge to be known as Union Lodge No. 1. The warrant is signed by Anias Sutherland, Master; Charles Calder, S.W.; Thomas Parker, J.W., and John Steadman, Sec'y of Lodge No. 74. Union Lodge No. 1 in 1807 became Mt. Vernon Lodge, and is now No. 3 on the Registry of New York.

In Sept., 1760, Lodge No. 74 was present at the capitulation of Montreal.

Freemasonry still survives in the Royal Scots in a lodge held under the Grand Lodge of England, known as "Unity, Peace and Concord Lodge," No. 316.

AMHERST'S (15TH) REGIMENT AND LODGE NO. 245 (IRISH)

The 15th Regiment, known at the time of the siege as Amherst's and now the East Yorkshire Regiment, had with it at Louisbourg, Lodge No. 245, (Irish Registry) warranted in 1754.

After the siege the Regiment wintered at Halifax, proceeding in 1759 to take part in the siege of Quebec.

FORBES' (17TH) REGIMENT AND LODGE NO. 136 (IRISH)

One of the most interesting of all the military lodges in the British Army is that connected with the 17th Regiment of Foot. The Regiment, now known as the Leicestershire Regiment, was granted a warrant for a lodge while in Minorca, in the Mediterranean in 1743. No. 136. After the siege of Louisbourg the regiment

wintered at Philadelphia, proceeding later with the expedition against Montreal, in 1760, where the Lodge seems to have been active while in garrison there. On returning to England, the regiment took a warrant from the Grand Lodge of Scotland in 1771, the old warrant No. 136, having been lost through the "Hazardous Enterprises in which they had been engaged."

The Regiment and its Lodge returned later to Nova Scotia, and reference to them will be made hereafter.

WHITMORE'S (22ND) REGIMENT

After the siege this regiment spent the winter of 1758-9 in garrison at Louisbourg, Whitmore becoming Governor of the fortress.

The Lodge in the Regiment at this time worked under an Irish warrant, which Gould in his "Military Lodges" (p. 126) says was "lost in the Mississippi" about the year 1759, although no regimental history records its service near that river between 1734 and 1759. In 1760 we find Lieut. John Vickers and others of the Regiment being made Masons in the Crown Point Lodge, presumably because of the loss of the Irish warrant.

BRAGG'S (28TH) REGIMENT AND ITS LODGES

As already stated, the first warrant granted in the 28th Regiment was No. 35 (Irish) 1734, and this Lodge was probably active at Annapolis and later at Louisbourg, during the winter of 1758-59.

In the minutes of St. John's Grand Lodge, Boston, under date April 13th, 1759, we find it recorded that Bro. Richard Gridley, who was at the time J.G.W. of the Grand Lodge, "at the Request of a Worthy Bror. at Louisburgh, had granted a Deputation to a Number of Brothers to Hold a Lodge in His Majesty's Twenty Eighth Regiment of Foot at Louisburgh, and he presented the Grand Lodge with a copy of the Deputation."

(Seal) "To the Right Worshipfull & Loving Brethren of the Ancient and Honorable Society of Free and Accepted Masons Regularly Congregated—

Know Ye that the Right Worshipfull Jeremy Gridley, Esqr. Grand Master of all Such places in North America where no other Grand Master is appointed, By His Commission to me Granted to Congregate all Free & Accepted Masons anywhere within his district and Form them into one or more Lodges as I shall think fit and to appoint Wardens and all other officers to a Lodge appertaining, Have by Virtue thereof Congregated & Formed a Lodge in His Majesty's Twenty Eighth Regiment of Foot, and Constituted Our Right Worshipfull Brother Edward Huntingford Master to Hold a Lodge in said Regiment in North America with Power to appoint Wardens & all other officers to a Lodge appertaining hereby Giving to such Lodge all the Privileges and Authority of Stated Lodges & enjoin them to Conform themselves to the Constitutions and ancient Customs of Masonry, & from Time to Time to transmit the names of the Members & all Persons that shall be made Masons in such Lodge with their Charity for the Relief of Indigent Brothers to the Grand Secretary at Boston.

Given under my hand & Seal at Louisbourg this 13th of November 1758 and of Masonry 5758.

RICHARD GRIDLEY, G. W."

Accompanying the copy of the deputation is a list of 24 officers and members.

In 1759 the Regiment was at Quebec, and both Lodge No. 35 (Irish) and the new Lodge are reported to have been with it.

OTWAY'S (35TH) REGIMENT AND LODGE No. 205 (IRISH)

The 35th Regiment of Foot, formerly "General Blakeney's Regiment of Foot," was under the command of Lieut. Gen. Chas. Otway. After the fall of the city the Regiment wintered at Annapolis Royal, with detachments at St. John River and Windsor. The Regiment was at Quebec in 1759.

The Lodge in the 35th Regiment at this time was warranted as No. 205 by the Grand Lodge of Ireland in Feb. 1749-50. The banner of the old Lodge is now in possession of Bro. Wm. Tait of Belfast, Ireland, having been owned by a lodge at Moy, Co. Tyrone, Ireland, originally composed of brethren of the army lodge, when the Regiment left there in 1790. The banner very clearly depicts the emblems of the various degrees from the E.A. to the Royal Arch and Knight Templar, showing that the Lodge in the 35th (as did other Irish Lodges of that day), conferred under their Craft warrant all the degrees of Masonry with which they had any acquaintance.

It is not improbable that while the Regiment and the Lodge were in Nova Scotia some of these additional degrees were conferred. To this subject reference will be made in a later chapter.

WEBB'S (48TH) REGIMENT AND LODGE No. 218 (IRISH)

The Lodge in the 48th Regiment was warranted as No. 218, in 1750, by the Grand Lodge of Ireland, and seems to have continued until 1858.

A distinguished member of Lodge No. 218 at the siege of Louisbourg, was Capt. the Right Hon. Robert Ross of the 48th Foot. In 1786 he became Grand Secretary of the Grand Lodge of Ireland; J. G. W. 1787-88, and S.G.W. 1789.

After the capture of the fortress, the Regiment wintered in New England. In 1759 it participated in the capture of Quebec.

The Regiment served in the American Revolution, but does not seem to have again visited Nova Scotia.

OTHER LODGES AND BRETHREN

Among those who served at Louisbourg known to have been Freemasons at the time were:

Col. Richard Gridley, whose military and Masonic record has already been considered;

Gen. Charles Lawrence, the Governor of the Province and at the time Master of the First Lodge at Halifax;

Col. Simon Fraser, commander of the 78th Foot, the son of Lord Lovat, beheaded on Tower Hill for his part in the Scottish rising of 1745. He himself had also participated in the affair, but had been pardoned. When the 78th Regiment was raised in 1757, he joined it with 700 of his own clan, and the Regiment became

known as Fraser's Highlanders. The Regiment embarked for Halifax in the same year to take part in the Loudon expedition. After serving at Louisbourg, the Regiment proceeded to the siege of Quebec in 1759, after which formed part of the garrison of that city.

Adam Williamson, of the Engineers, afterwards Major-General, and later Sir Adam Williamson, was from 1793 Governor of Jamaica, and Provincial Grand Master in that Island.

William Spry, another Engineer, whom we shall meet again in a later chapter.

On the fall of Louisbourg, Brigadier Whitmore was appointed Governor and left in charge with the 22nd, 28th, 40th, and 45th Foot and one company of rangers. The 35th was distributed between Annapolis, St. John River, and Windsor, and the 15th, 58th and 60th were quartered in Halifax. General Amherst with the rest of the army sailed to Boston to reinforce Abercromby at Lake George.

Masonry was undoubtedly active at Louisbourg during the winter of 1758-59. Three of the four regiments in garrison had active lodges at this time.

In the Massachusetts Proceedings 1916, we find the copy of a certificate granted to Benj. Frothingham, May 5, 1760, by Lodge No. 3 held in the Royal Artillery at Louisbourg, reading as follows:

"In the East a Place of Light, where Reigns Silence and Peace.

We the Master, Wardens and Secretary of Lodge No. 3 Held in his Majesty's Royal Artillery at Louisbourg, Adorn'd with all their honours and Assembled in due form, do hereby certify declare and Attest, to all men Enlightened, Spread over the face of the Earth, that the Bearer hereof Mr. Benjn. Frothingham, has been Accepted of in this Lodge as a Regular made Master Mason, and he may be safely Admitted and Recd into any Society of Free and Accepted Masons, to whom this greeting may come. Given under our hands and Seal at Louisbourg this 5th day of May in the Year of Masonry 5760 and Salvation 1760.

THOS. KEATING, W. M.
WM. STUARTSON
JNO. DAVIS

Wardens

EDWD. MITCHELL
Secy.

The No. 3 would seem to indicate that it was the third lodge established by Massachusetts at Louisbourg, that in the 28th Regiment being No. 1.

LORD ROLLO'S EXPEDITION

Col. Andrew Lord Rollo, of the 22nd Regiment, in command of a detachment sent in August, 1758, to take possession of St. John's (now Prince Edward) Island, was a distinguished Mason, three times Master of his own Lodge, Ancient Masonic Lodge of Seoon and Perth No. 3 (S.C.) in Scotland. He was accompanied by Lieut. William Spry of the Engineers. Having settled a garrison on the Island, the remainder of the detachment returned to Louisbourg. It is a tradition that the brethren of Lord Rollo's detachment held Masonic meetings during their stay on St. John's Island.

CHAPTER VII THE FIRST PROVINCIAL GRAND LODGE OF NOVA SCOTIA 1757-76

Due undoubtedly to the presence in Halifax of numerous military lodges owing allegiance to the Grand Lodges of Ireland, Scotland or the "Ancients," England, we find the Halifax brethren under the leadership of Governor Charles Lawrence breaking away from their allegiance to St. John's Grand Lodge at Boston, which owed allegiance to the premier Grand Lodge of England, and petitioning the rival Grand Lodge of England ("Ancients") for a Provincial Grand Lodge warrant for Nova Scotia and for two subordinate lodge warrants.

The petitioners for the Provincial Grand Lodge warrant as named in the English Grand Lodge register, were:

Erasmus James Philipps, named as Provincial Grand Master;

Alexander Murray, Deputy Provincial Grand Master;

George Francheville, (Frenchville) Prov. S. G. Warden;

..... LeCompt, (probably Peter, Marquis de Conti and Gravina) Prov. J. G. Warden;

David Lloyd, Prov. Grand Secretary;

Hon. Charles Lawrence, Master (of the First Lodge);

Hon. William Nesbitt, Deputy Master (of the First Lodge), also

Col. (Otho) Hamilton, Major (Joseph) Gorham, (Joshua) Mauger, (Jonathan) Hoar, (Archibald) Henchilwood, (Thos.) Saul, and ten others, all military leaders and prominent first settlers.

The warrant No. 65, endorsed "No. 1, Nova Scotia," was dated Dec. 27, 1757, and was signed by the Earl of Blesinton, G.M., and his officers, and authorized the Provincial Grand officers named "to form and hold a Provincial Grand Lodge to the said Province Independent of any former Dispensation Warrant or Constitution granted by us or our Predecessors to New England or elsewhere," and empowered the P.G.M. "to grant Dispensations, Warrants and Constitutions for the forming and holding of Regular Lodges within His Worships Jurisdiction," the Grand Lodge to meet at the Pontac Inn.

BIOGRAPHICAL NOTES

Reference has already been made to Major E. J. Philipps, Prov. Grand Master; and Capt. Alex. Murray, Deputy P.G.M.

Peter, Marquis de Conti and Gravina, was a Sicilian nobleman, who came to Halifax in 1752 and was a lieutenant in Gorham's Rangers. In 1758 he was convicted of a serious crime and his name disappears from Masonic circles.

David Lloyd, Grand Secretary, came to Halifax in 1749 as "Clerk of the Stores." In 1758 he became the first Clerk of the House of Assembly.

Joseph Gorham was a brother of Col. John Gorham, and was made a Mason in Boston in 1750. He was Major in Gorham's Rangers in 1760. From 1766 to 1779 he was a member of the Council. In 1770 he became Governor of Placentia, in Newfoundland. He pos-

sessed great influence over the Indians among whom he recruited many of the Rangers under his command.

Joshua Mauger, previously to the settlement of Halifax, had been an army contractor at Louisbourg. He established stores at Piziquid (Windsor) Minas and other places throughout the Province and conducted an extensive business as merchant and distiller. He returned to England in 1761 and was appointed Agent for the Province, and in 1762 was elected to the House of Commons. The beach at the entrance to Halifax Harbour originally belonged to Mr. Mauger and still retains his name (spelled Meagher's Beach in later days).

Jonathan Hoar, a native of Massachusetts, took part in the first siege of Louisbourg. He settled at Halifax in 1752, but removed to Annapolis Royal in 1759. He was a member of the second Assembly of the Province in 1759, representing Annapolis until 1770. In 1762 he was appointed a Judge of the Court of Common Pleas. He took a very active interest in the organization of the militia in Annapolis County and attained the rank of Colonel. He died in 1771. He was present with Gov. Lawrence at the Masonic banquet given to the Earl of Loudon in Boston, Jan. 31, 1757.

Capt. Archibald Henchilwood came to Halifax in 1749 as one of the Governor's Clerks. He had previously served in the 20th Reg't under Cornwallis. From 1759 to 1773 he was a member of the Assembly for Lunenburg.

Thomas Saul came to Halifax, probably from New York, previously to 1752. He was Commissary of Stores, an agent for army contractors and a member of Governor Belcher's Council in 1759-60. He was the wealthiest and most enterprising merchant in the town.

THE GRAND PONTAC

In the Register of the Grand Lodge at London, it is recorded that the Provincial Grand Lodge is to meet at "Pontac's," an inn, then known as "the Great Pontac," a large three-story building erected by the Hon. John Butler at the corner of Water and Duke Streets, and at this time kept by John Willis, one of the original settlers of 1749. It was the leading place of entertainment in the early days, and here the town assemblies and other public functions were held. Several of the Masonic lodges met there in later days, and there the sessions of the Provincial Grand Lodge were held.

THE SUBORDINATE LODGES

The Provincial warrant, No. 65, "No. 1, Nova Scotia" and the two subordinate lodge warrants which accompanied it, No. 66 (No. 2, N.S.) and No. 67 (No. 3, N.S.), dated Dec. 27th, 1757, were the first overseas warrants issued by the Grand Lodge of England (Ancients) being three and a half years senior to the warrant issued to the Provincial Grand Lodge in Pennsylvania, No. 87, July 15, 1761.

The number of petitioners for each of the three warrants (excluding the Prov. Grand Master) was exactly twenty-one, and there were no duplications: the names of the Master, Charles Lawrence, and the Deputy Master, William Nesbitt, of the First Lodge, were included under their titles among the petitioners for the Grand Lodge warrant and not among those for the subordinate lodge warrants. From these two facts and

others, it is clear that the membership of the First Lodge had been divided into three equal parts, one part retaining the old charter or deputation from Massachusetts, while at the same time applying for the Provincial warrant; the other two parts applying for the two new subordinate warrants. On receipt of the warrants, the members of Lodges 2 and 3 withdrew from the First Lodge and began their work. The remaining members of the First Lodge, all of whom were the petitioners for the new Provincial Grand Lodge warrant, organized the new Provincial Grand Lodge and brought the old lodge over to the new allegiance as Lodge No. 4 on the Provincial Registry. Governor Lawrence continued as Master of the Lodge until his death in October, 1760.

HON. JONATHAN BELCHER, PROV. GRAND MASTER
1760-76

The "History of Freemasonry in Nova Scotia" (1786) states that on the death of Erasmus James Philipps in 1760, he was succeeded by the Hon. Jonathan Belcher, the Lieutenant Governor and Chief Justice of the Province, who held the office until his death in 1776.

The Hon. Jonathan Belcher was born in Boston in 1710 and was the second son of the Governor of that province and of New Jersey. Graduating at Harvard in 1728, he was educated for the legal profession at the Middle Temple, London. After practising his profession in Ireland for several years he was appointed as the first Chief Justice of Nova Scotia in 1754. Holding that the Governor-in-Council did not possess the power of levying taxes, he urged the calling of a representative assembly in 1758, the first in Canada. The early enactments of the Legislature, forming the basis of the statute law of Nova Scotia, were prepared by him. On the death of Gov. Lawrence in Oct. 1760, he administered the government as President of the Council. He died at Halifax in 1776 aged 65 years, and was buried in St. Paul's Church. His son, the Hon. Andrew Belcher, was a member of the Council for several years, and was the father of Sir Edward Belcher, distinguished for his nautical surveys on the coast of Africa and the Arctic seas.

LODGE NO. 2 (No. 66, ANCIENTS)

The Petitioners for warrant No. 66 (dated Dec. 27, 1757), were for the most part the tradesmen of the town, several of whom attained local importance.

Robert Gillespie, the first Master, appears as a Grand Warden of the Provincial Grand Lodge in 1769.

Edmund Whitehead, S. W. in 1758, was a merchant and came to Halifax in 1754.

John Burbidge, Junior Warden in 1758, was a native of Cowes, Isle of Wight, and came to Halifax in 1751. From 1759 to 1764, he was a member for Halifax in the House of Assembly, and in 1765, was elected for the township of Cornwallis, where he then resided. He held the rank of colonel of militia.

Lewis Piers, first Secretary, was a grandson of Sir Henry Piers, first baronet of Tristernagh Abbey, Ireland, and came to Halifax in 1749. He was a lieutenant in the town regiment of militia.

Moses Delesdernier came from Geneva, Switzerland, in 1749. He later removed to Windsor, and sometime prior to the American Revolution, removed to Fort

Lawrence. One of his daughters married Richard John Uniacke. He died in 1811, aged 95, and was buried in St. Paul's cemetery, Halifax.

The lodge was warranted to meet at the Rowe Barge, George Street.

BOSTON CORRESPONDENCE

An interesting reference to the lodge is found in the records of the Grand Lodge of Massachusetts in connection with the history of St. Andrew's Lodge, Boston, for which a charter had been applied in 1756, by Isaac De Coster and others.

De Coster, in the employ of Board of Ordinance and made a Mason in 1738 in the lodge at Annapolis Royal, was in Boston on April 10, 1756, and with others signed a petition to the Grand Lodge of Scotland for a lodge at Boston, of which he was to be the first Master. This petition came before the Grand Lodge of Scotland on Nov. 30, 1756, and the name "St. Andrew's," was bestowed on the new lodge.

De Coster was in London in December of that year and wrote his daughter Martha at Annapolis Royal, asking to be remembered to several old friends there. In 1757 we find him with the Earl of Loudon's Louisbourg expedition; he served at the first siege the next year, being transferred to Halifax after the siege where he became a member of Lodge No. 2.

After a long delay the charter of the St. Andrew's Lodge No. 81, Boston, arrived there in 1760, and the news of its arrival was communicated to De Coster in Halifax, whereupon he wrote his Boston friends;

"Worshipful Brother,—

"I understand from a letter from Brother Whatley, that the Warrant for holding a Lodge in Boston is arrived in Boston from Scotland, though you have not writ one word about it witch you should have dun, that I might have Sint you Directions with the advice of the Lodges hear, how you shall Proceed.

You'll not Fail the first opportunity To Send me a copy of the Warrent and of the Letters that Com with it and Be Sure to Let None of the Other Masons But the Members of St. Andrews into the Fellow Craft or M.M. Part without the Passes for the Work & Celwiden (Kilwinning?) masons will not admit of the Modierms no moor than Enter-aprentice. I wish you all the Success you can desier And Bigg You would Assemble your Lodg and instruct them as far as your Capacity; Never forgetting to admonish them to Love one Another, whin I hear from you I shall not fail to Sending you the advice of all the Lodges hear witch will bee of Great Service to you and will oppen a Corren-h pondence between you. You have no Business with the Grand Master in Boston as you will hear in due time.

"With all the Opinions of the Lodges hear I shall Sind you up the bye Laws of the Lodg hear which I belog to & this will help you to Settle a good & Sure Sement which Cannot be easily Broken in Sunder. Be as frugall as possible in Your Expence which will always Keep the Lodg full witch is the Sincear Desier of Your most

Effectionate Frend & Brother

ISAAC DeCOSTER."

The reply reads as follows:

"Boston 3rd Feb. 1761

"R. Worshipfull Decoster,

"We the Master, Wardens & Brethren of St. Andrew's Lodge No. Assembled in due form Adorned with all our honours, do Most Gratefully Acknowledge the Rect. of Your Letter, with a Coppy of yr. By Laws which we safely recd. for which a Unanimous Vote Passed, That our humble Thanks should be Returned to the Master, Wardens & Brethren of Lodge No. 2 at Halifax for their favor, in Granting us a Coppy of Their By Laws, &c., and in due Order Drank—Health & Prosperity to the Master, Wardens & Brethren of Lodge No. 2 at Halifax, Whom we most heartily desire to Greet Well, we shall also do our Utmost Endeavours to Preserve harmony and Order, and have the Satisfaction to Assure you we are now Well formed, and a full lodge of such Members as we humbly hope will do honour to Masonry. We are with all Due respect In Behalf of The Master & Brethren of St. Andrews Lodge (for which we are a Committee) Your most Obedt. And Affectionate Brothers

Committee JOS. WEBB
MOSES DESHON
P. LEWIS

OTHER MEMBERS

In 1768 the Lodge included among its members:

James Brown, Master, who later in 1778 was elected a member of the House of Assembly for Halifax County.

John George Pyke, S.W., son of John Pyke, one of the original settlers, was one of the most distinguished members of the Craft in Nova Scotia in later years, becoming Provincial Grand Master in 1784-5, and again from 1810 to 1820.

John Solomon, J.W., active in Masonic circles for many years, was Captain in the Royal Nova Scotia Regiment.

William Howard South, P.M. and Treasurer of the Lodge, represented Halifax County in the Legislature from 1773 to 1778, being succeeded by James Brown, referred to above.

William Lloyd, S.D. was interested with others in coal-mining operations, at Spanish (Sydney) Harbor in 1766, shipping coal not only to Halifax, but also to England, New York, Boston and elsewhere. He was one of the principal merchants of Halifax at this time. His own copy of Calcott's Disquisitions is now in the Grand Lodge archives.

John Finney, P.M. was a Captain in the Town Regiment of Militia in 1773.

Robert Fletcher was a printer who came from London about 1760, and worked for some time on the "Gazette." In 1769 we find him advertising his book store and printing house, opposite the Parade. In 1773 he was a Lieutenant in the Town Militia.

A MODERN WARRANT

In 1770, due to influences of which we now have no knowledge, we find Lodge No. 2 deserting its allegiance to the Provincial Grand Lodge and applying to the Grand Lodge of England (Moderns) for a new warrant. The idea of being independent of local authority, and the sole representative of the premier Grand

Lodge of England, doubtless appealed to some of the leading spirits in the Lodge.

The original warrant from the "Moderns" dated March 26, 1770, is signed by the Duke of Beaufort, G.M. and designates the Lodge as "The Lodge No. 1 at Halifax," with John Finney as Master, James Browne, S.W., and John Jones, J.W. William Howard South, John Neale, George Gerrish, George Robertson, and Thomas Lawlor are also named in the Charter.

In the Engraved List of Lodges issued by the Grand Lodge of England (Moderns) in 1776, the Lodge appears as No. 109, followed by the date 1749, evidence of the claim of the petitioners to be the original Lodge founded by Cornwallis. The date, 1849, is explained from the fact that under the old style of reckoning (i.e. until and including 1752) the year 1750 commenced on March 25th.

In the Nova Scotia Gazette for Dec. 20, 1774, appears the following advertisement:

"The members of Lodge No. 1 of Free and Accepted Masons of Nova Scotia, held at Brother John Rider's in Halifax, do hereby give Notice that they propose dining at their Lodge Room on St. John's Day, Tuesday, the 27th inst., at 3 o'clock, where they will receive any visiting Brethren who may Favour them with their Company.

"Tickets to be had at the Bar of said House.

"The Stewards present their Compliments to such Brethren who may propose to do the Lodge the Pleasure of Dining with them, and request that they will send for their Tickets on or before the 22nd inst., that they may know what number to provide for.

John Day,
James Browne, Stewards."

A similar notice in the same newspaper, Dec. 13, 1775, is signed by Thos. Proctor and John George Pyke, Stewards.

An interesting fact respecting this Lodge is that during the regime of the Duke of Manchester (1777-82) the Grand Lodge of England voted £100 for the relief of brethren in America to be expended by Lodge No. 1, Halifax, N. S.

In December, 1779, John G. Pyke was Master, and the Lodge met at Wm. Proud's. Thos. Newell and Edward Wyer were Wardens of the Lodge in that year, and John Pollard, Secretary.

In 1780, the principal members, including John George Pyke, John Cleveland, John Ellis, Jr., and John Selby, after a vain attempt to induce the Lodge to return to the "Ancient" allegiance, withdrew from the Lodge and organized a new Lodge under "Ancient" auspices, the present day St. John's Lodge No. 2.

On Nov. 6th of that year, we find the new Lodge refusing to admit members of Lodge No. 1, "as Visitors or otherwise." Notwithstanding the withdrawal of these brethren from the "Lodge No. 1 at Halifax" and its consequent isolation among the other lodges in Halifax, the Lodge continued for some years. In 1783 it met at Wm. Sutherland's House in Bedford Row. It cannot be traced beyond 1784.

In 1780, its number was changed to No. 88 on the English Register; to No. 89 in 1781; and to No. 82 in 1792, though at that time it was not active.

(To be continued)

Aims and Relationships of the Craft

is an important announcement by the Most Worshipful Grand Master of the Grand Lodge of England:

Owing the representations which have been received with reference to the present political position on the Continent, and its effect upon Freemasonry, the M.W. the Grand Master felt that it was desirable to obtain the opinion of the Grand Lodges of Ireland and Scotland upon the necessity for a restatement of the attitude of Freemasonry towards political affairs and of the principles which govern our grand lodges in the recognition of other grand lodges.

A conference was held in London on June 20, last, which was attended by responsible officers of the three Home Grand Lodges. As a result of this meeting, a statement was agreed and recommended to be issued.

The Board of General Purposes, having adopted the recommendation, is now informed that the M.W. the Grand Master has authorized the grand secretary to issue the statement for the information of the Craft and to take the necessary steps to ensure that the position of the grand lodge with respect to these matters may be fully understood.

Aims and Relationships of the Craft

From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other grand lodges with which it is in fraternal accord.

In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the order.

The first condition of admission into, and membership of, the order, is the belief in a Supreme Being. This is essential and admits of no compromise.

The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the lodges. Every candidate is required to take his obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any state in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the sovereign of his native land.

While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

The Grand Lodge is aware that there do exist bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such bodies, or to regard them as Freemasons.

The Grand Lodge of England is a sovereign and independent body practicing Freemasonry only within the three degrees and only within the limits defined in its constitution as "pure Antient Masonry." It does not recognize or admit the existence of any superior Masonic authority, however styled.

On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in conferences with so-called international associations claiming to represent Freemasonry, which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such association.

There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The grand lodge will always consider the recognition of those grand lodges which profess, and practice, and can show that they have consistently professed and practiced those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced whole-heartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England.

THE BUILDING MATERIAL

A wall of Masonry is not just a chance accumulation of stones and mortar. It is a studied and carefully arranged plan, executed with attention to every small detail. Good character in man is not a wild and natural growth. It is only developed under careful discipline. The standard of righteousness is as unvarying as the plumb. Virtue is as exact as the angle of the square. Our determination to be good and true must be as continuous and unbroken as the level line with stretches far beyond the bounds of space to the realms of eternity. Let no one suppose that it does not matter what he believes, or how he speaks, or what he does; for thoughts, words and deeds are the building material of his character.



NOVEMBER ANNIVERSARIES

Baron von Steuben, Inspector General on General Washington's staff during the Revolution, was born at Magdeburg, Prussia, November 15, 1730, and died at Steubenville, N. Y., November 28, 1794. He was made a Mason in Germany by Frederick the Great, and affiliated with Holland Lodge No. 8, New York City.

Thomas Dunckerley, the natural son of King George II of England, while Prince of Wales, was first Grand Master of Knights Templar in England, 1791. His death occurred at Portsmouth, England, November 19, 1795.

Michael Z. Kreider, Grand Master of Ohio (1847), was born November 8, 1803, at Huntington, Pa.

General Philip Reed, infantry captain during the American Revolution, and U. S. Senator from Maryland (1806-13), died at Huntingtown, Md., November 2, 1829. He was a member of Lodge No. 2, Chestertown, Md.

Henry Eckford, naval constructor at the Brooklyn Navy Yard (1817-20) and master of Fortitude Lodge No. 84, Brooklyn, died at Constantinople, Turkey, November 12, 1832.

The Sixth Duke of Atholl, who as Grand Master Mason of Scotland in 1858 laid the foundation stone for Freemason's Hall, Edinburgh, was initiated in Lodge St. John No. 14, Dunkel, Scotland, in November, 1841.

Charles B. Aycock, Governor of North Carolina (1901-05) and Grand Orator of the Grand Lodge of that State, was born in Wayne County, N. C., November 1, 1859.

George W. P. Hunt, first Governor of Arizona ((serving seven terms), was born at Huntsville, Mo., November 1, 1859, and was made a Mason in White Mountain Lodge No. 3, Globe, Ariz., November 18, 1897.

Henry L. Fuqua, Governor of Louisiana (1924-26), and member of Plains Commandery No. 11, K. T., Baton Rouge, was born in that city, November 8, 1865.

Rear Admiral Henry T. Mayo, Commander-in-Chief of the Atlantic Fleet during the World War, was made a Mason in Burlington (Vt.) Lodge No. 100, November 10, 1885.

Oramel H. Simpson, who succeeded Henry L. Fuqua as Governor of Louisiana, received the 32nd degree at New Orleans, November 12, 1899. His death occurred November 17, 1932.

George W. Vallery, 27th grand master of the Grand Encampment, K. T., U. S. A. (1925-28), received the 33rd degree in the Southern Jurisdiction, November 4, 1911. In 1827, he was elected a Grand Cross, Court of Honour.

Maj. Gen. James D. McLachlan, grand sword bearer of the Grand Lodge of England (1926), died at London, November 7, 1937. While stationed in Washington, D. C., at the British Embassy during the World War, he received the Scottish Rite degrees in Albert Pike Consistory.

LIVING BRETHERN

H. Clarence Baldrige, former Governor of Idaho, was born at Carlock, Ill., November 24, 1868, and received the 32nd degree at Boise, November 21, 1929.

Pat M. Neff, former Governor of Texas, and a member of Waco (Texas) Lodge No. 92, was born at McGregor, Texas, November 26, 1871.

Arthur J. Weaver, former Governor of Nebraska and a member of the Scottish Rite at Omaha, was born at Falls City, Neb., November 18, 1873.

Hiram Bingham, former Governor of Connecticut, and U. S. Senator from that State, was born at Honolulu, Hawaii, November 19, 1875. He is regarded as an outstanding Masonic writer and lecturer.

Leonard P. Steuart, Grand Master of the District of Columbia, and Past Imperial Potentate of the Mystic Shrine, was born at Branchville, Md., November 12, 1879.

Carl A. Hatch, U. S. Senator from New Mexico, and a member of the Scottish Rite at Santa Fe, was born at Kirwin, Kans., November 27, 1889.

Vincent Astor, a life member of Holland Lodge No. 8, New York City, was born in that city, November 15, 1891.

Henry Ford, automobile manufacturer and philanthropist, became a Mason in Palestine Lodge No. 347, Detroit, November 29, 1894, and is a life member of that lodge.

Marquis of Ailsa, formerly the Earl of Cassillis, was initiated in Holyrood House Lodge No. 44, Edinburgh, Scotland, November 17, 1896, and is grand sword bearer of the Supreme Council of Scotland.

Clarence M. Dunbar, past imperial potentate of the Mystic Shrine (1927-28), became a member of Bristol Lodge, Atleboro, Mass., November 19, 1896.

Arthur M. Hyde, 33d., Secretary of Agriculture in the Hoover Cabinet, received the 32nd degree at Kansas City, Mo., November 26, 1909.

President Franklin Delano Roosevelt was raised in Holland Lodge No. 8, New York City, November 28, 1911.

George B. Dolliver, 33d., past grand master of Michigan (1930-31), received the 32nd degree at Grand Rapids, November 1, 1918.

On November 1, 1923, the cornerstone of the George Washington Masonic National Memorial was laid at Alexandria, Va., by the grand master of that State.

James F. Hinkle, former Governor of New Mexico, received the 33rd degree of the Southern Jurisdiction, November 23, 1933. He is also a member of the Knights Templar and the Mystic Shrine.

DOMINICAN REPUBLIC

Mr. Haim H. Lopez-Penha, 33d., and Mr. Joaquin S. Lugo C., 33d., were re-elected grand commander and grand chancellor-secretary general, respectively, of the Supreme Council, 33d., of the Dominican Republic for the period 1938-42. Other officers elected at the session of the council, which was held on March 6, 1938, were Ramon Figueroa Hernandez, lieutenant grand commander; L. Sanchez R., Grand Minister of State; A. Ocana C., grand treasurer; Francisco Antonio Vinas, grand master of ceremonies; Lucas Guerra, grand standard bearer; Claudio Fernandez G., grand sword bearer; Nicanor Martinez A., grand almoner; Eduardo Romero Matos, captain of the guard; and Rafael Diaz, honorary grand commander.

TEMPLE DEDICATED

The Scottish Rite Bodies of Fresno, Cal., dedicated their new Temple in that city on October 1, 1938. Over 500 members of the Rite, including some 200 visiting members from other Scottish Rite Bodies in California, were in attendance.

Mr. Wm. P. Filmer, 33d., Inspector General in California, and Lieutenant Grand Commander of the Supreme Council, was master of ceremonies. Ralph H. Andrews, 32d., venerable master, Fresno Lodge of Perfection, delivered the address of welcome.

Prior to the dedication ceremonies, a festival dinner was served in the banquet hall for active members of the Supreme Council A.&A.S.R.; thirty-third degree inspectors general, honorary; knights

commander of the Court of Honor, visiting officers of Scottish Rite Bodies and officers of the Fresno Bodies. Following the ceremony of dedication, all were invited to inspect the building and participate in a buffet supper in the banquet hall.

The structure, the cornerstone of which was laid May 19, 1937, by Grand Master Rollie W. Miller, is of reinforced concrete, two stories in height. Emblems of the various bodies are cast in the concrete walls and appropriately colored.

The most modern equipment is provided in sanitation, heating, plumbing, and kitchen service; also lighting facilities and fixtures appropriate for a Masonic edifice, including modern stage equipment in the auditorium for presentation of the Scottish Rite degrees; a ballroom, and many other appointments for the comfort of members and guests.

FOUR VETERANS

Jasper Lodge, Jasper, Arkansas, was the scene of an event on Saturday, August 27, 1938, when the master presented medals to the four oldest brethren of the lodge, whose aggregate Masonic membership was 214 years. They were Daniel Phillips, 92, a member 64 years; James S. Hudson, 83; Ben F. Rouble, 83; and W. P. Spears, 76, each a member for 50 years.

MEMORIAL TABLET

On September 10, 1938, the Scottish Rite Council of Virginia will sponsor the dedication at the Masonic Home, Highland Springs, Va., of a memorial tablet to Robert D. Ford, 33d., who served many years as secretary of the Richmond Scottish Rite Bodies. September 10th is also the date of the annual visitation of the Grand Lodge of Virginia to the Masonic Home.

C. & O. NIGHT IN ASHLAND (KY.)

Poage Lodge No. 325, F.&A.M., Ashland, Ky., held a meeting on September 17, 1938, which it designated "C. & O. Night." The entire degree team was composed of Chesapeake and Ohio railroad men. Two of the six candidates for the Master Mason degree are connected with the Chesapeake and Ohio Railway Company—G. E. Kleykamp, secretary to the superintendent, and H. W. Tyler, Jr., assistant cost engineer, of that company. The other four candidates included H. F. Dixon, River Transportation Company; Joseph Freedman and H. N. Rush, salesmen, Nobil Shoe Company; and B. F. Rush, instructor, Wurlitzer Music Company.

The two Rush brothers are sons of I. N. Rush, yardmaster of the Chesapeake and Ohio Railway Company at Ashland.

Mr. Lawson D. Willis, past grand master of the Grand Lodge of West Virginia, delivered the Master Mason lecture.

CHALMERS L. PANCOAST, R.E.P.G.C.

Chalmers L. Pancoast, Junior Past Grand Commander of the Grand Commandery of New York, who has been sojourning in Boston and vicinity during the past few weeks, has made a number of visits to the different Templar bodies and reports that he finds in them a fine quality of knighthood and Work of exceptional merit.

The Right Excellent Grand Commander, while head of Templar Masonry of New York State, which has 26,000 members, during his term made an exceptional record, devoting much time to visitations and encouraging in every way all worthy methods of improving standards.

He is author of two well-known books which have had a large circulation among Masons, and is one of the most active Masons in the country. While his chief interest lies in Templary, he yet follows with keen interest all the Work of the Craft, and is a devoted Freemason whose zeal is unexcelled.

VISITING SCOTTISH RITE

Melvin M. Johnson, sovereign grand commander of the supreme council, 33d degree, Scottish Rite, left Boston Sunday, November 6, for Chicago, where he will make an official visitation to Scottish Rite bodies of that city, and on November 10, will address members of the order.

M.W. Bro. Johnson, dean of the Boston University School of Law, will be accompanied by Mrs. Johnson and their daughter, Mrs. Dorothy Johnson Adams. Also in the party will be Harry G. Pollard, of Lowell, grand sword bearer of the supreme council, and Mrs. Pollard.

DIED IN PRISON—A MARTYR

Word has been received from the Grand Lodge of Vienna in Austria, of the death of the grand master, Dr. Richard Schlesinger, in a prison hospital, in the early part of June, at the age of 78. It was stated that all the leading masters had been imprisoned many months for no reason other than that they are Freemasons.

PASTORS AND PASTORS

Floresville Masonic Lodge No. 515, Floresville, Texas, was the scene of a history-making event, in that lodge at least, when during a recent communication five pastors of varying religious denominations in that vicinity occupied stations of the lodge and conferred the Master Mason degree on another pastor, the Rev. W. E. McGraw, of the First Baptist Church, Floresville.

The pastors who took part in the ceremonial work and who occupied the stations from master to junior deacon were, respectively: Rev. A. M. Foster, Rev.

Lewis McVea, both of Floresville; Rev. Walter P. Carmichael, Rev. W. S. Tomey, both of San Antonio, and Rev. E. Y. Seale, of Tuleta.

Masons from a number of lodges in neighboring towns attended, and several of them spoke on subjects pertinent to the meeting.

AMBASSADOR TO RESIGN

It is reported that Dr. C. T. Wang, Chinese Ambassador to the United States, has resigned, and will be succeeded by Dr. Hu Shih, who was graduated from Cornell University in 1914. Mr. Wang, a foreign minister, assumed his duties as ambassador on June 8, 1937.

A member of the International Lodge, Peking, China, under Massachusetts Constitution, he became a Scottish Rite Mason in that city, October 31, 1920, and was elected knight commander of the Court of Honour at the session of the Supreme Council, Scottish Rite, (S. J.) on October 19, 1937.

Mr. Wang is also a member of Amity Lodge No. 106, Shanghai, China, and is one of the founders of Nanking Lodge No. 108, Nanking, China, both under the Grand Lodge of Philippines. He is also a member of the Mystic Shrine.

BEQUEST

E. H. Smyth, a moderately well-to-do English Mason, who died May 24, 1938, bequeathed nearly \$5,000 to six Masonic charitable institutions of that country. Mr. Thomas Plant, a Mason, who died April 24, 1938, left by his will about \$2,500 to the Royal Masonic Benevolent Institution.

FORTY-SEVEN VETERANS

Forty-seven Masons in Wisconsin received certificates in 1937, attesting to their having been Masons for 50 years.

SPAIN

Former Grand Commander of the Supreme Council of Spain, Augusto Barcia, who became Comptroller of the Currency under the new republic, and later resigned to be elected to the Cortes, gave up the office of grand commander for fear that he would be charged with introducing Scottish Rite Masonry into politics. He is still carrying on and doing his best for his country, spending part of his time in France and part in Spain. Much of his time is given to relief work, especially among those formerly identified with the Masonic fraternity.

Many Masons have been murdered outright by the rebels or killed in action. Across the border in France there has just been established a home for the orphan children of Masons who have lost their lives in the Spanish Civil War.

What the end will be no one can tell. Now that the Czechoslovakian question

is settled, at least on the surface, it may mean that the dictators will fall with greater force upon Spain and devour that country. The Spanish people deserve great credit for having created a citizen army, so quickly but at great cost, which has been able to withstand the onslaughts of the rebels and their German and Italian Fascist allies.

Although there were only 10,000 Masons in Spain out of a population of 22,000,000, yet Masonry has been charged with being the creator of all the trouble. A preposterous charge! Ten thousand men, mostly of only moderate circumstances, proscribed and discriminated against before the war began, and then to charge them with being responsible is the utmost absurdity.

SAUCE FOR THE GANDER

Herr Hitler, the German dictator, made much of the principle of "self-determination," in his demand that the inhabitants of certain areas in Czechoslovakia be permitted to become a part of the Reich. In that demand he was supported by Signor Mussolini, the Italian premier.

It is reliably reported that an urgent petition has just been made to Prime Minister Neville Chamberlain and Premier Mussolini by the Greeks of the Dodecanese Islands, that they be accorded the right of self-determination from the Italian sovereignty. These islands, which were wholly Grecian in population, language and customs, were awarded to Italy following the Turkish war in 1912.

In their petition, sponsored by the Dodecanesian League, which is said to have been suppressed by the Athenian government lest it embarrass Italy, it was stated that the customs of the people of the islands are suppressed, the teaching of the Greek language forbidden, and their Orthodox religion discouraged.

It is safe to assume that the Italian Premier will ignore the appeal of the Dodecanesian Greeks with the same indifference that has characterized his attitude toward the Tyrol Germans.

Hitler's own words regarding the treatment of racial minorities were recently quoted to him by representatives of 5,500 Danes who live in that section of Germany bordering on the Danish frontier. The statement complained of "over-zealous" local officials who, prejudiced against the Danes, had cut them off from social benefits and restricted them in living conditions.

To quote the old proverb, it is likely to make a great difference whose ox is gored.

AUSTRIA

Recent news indicates that Masonry in Austria has been entirely suppressed. The occupation of Austria by the Hitler government has marked the disappear-

ance of Masonic activity in that country. Under the precedent established in Germany, this was to be expected.

On the 12th of March, the Nazi police went to the headquarters of the grand lodge, but as it was 3 o'clock in the morning, they found nobody except the janitor. They left a message that they would wait until 7 o'clock. At that hour, after a consultation among the principal officers of the grand lodge, the keys to the place were delivered to the police. A short time afterwards the Temple and effects were confiscated and the building was converted into an anti-Masonic museum.

BACK TO YOUR SYMBOLIC LODGE

Freemasonry today is on trial, just as all other agencies organized to teach men the way of life based on a belief in God, in the immortality of the soul and the practice of morality are on trial, and infinitely more severely than any of them ever heretofore have been tried.

The forces of unrest, of unbelief, of greed, or selfish interest and of arrogance are abroad in the world, ruthlessly tearing at the altars of the Church and of Freemasonry, seizing upon the functions of government and destroying all who would uphold the worship of the Father and the practice of that love of our brother men taught by our Elder Brother, the lowly Nazarene.

We say, "It cannot happen here." Let us not believe too surely that it cannot happen here, but let us be alert so that it WILL not happen here. Countries even as great as ours, and nations equally as strong, have fallen victim to the lust of unbelief, of greed and of selfish interest. Babylon, Egypt, Greece and Rome have long since passed away as centers of power, and looking with candid upon the world today, we see formerly powerful nations ruled by the will of a dictator. And when the dictator enters upon the scene, the first victims of his ruthless rule are the Church and Freemasonry.

Where a dictator rules, Freemasonry cannot survive, for where Freemasonry LIVES a dictator cannot rule. The two are in compatible.

The Light of Freemasonry, however, cannot penetrate the darkness of bigotry, hatred and infidelity, unless Freemasons reflect the faith in God, the pure love of their brother man and tolerance for his opinion and form of worship, taught them at its Altar. Neither can this brotherhood be circumscribed by race or color or creed, nor neighborhood be limited by proximity.

A Freemason's work is never done, and his duty of reflecting the light from its Altar should be in constant practice. But how can we hope to be able properly to perform that duty unless frequently we return to the source of that light and catch the fulness of its radiance??

Many of us have spent years in the service of what are termed the "Higher Branches" of Freemasonry, and in rendering this service have neglected to attend our Symbolic Lodge as frequently as we should have done and would like to do. We all recognize the fact that the Symbolic Lodge is the root and stem of Freemasonry, and that all of the so-called higher bodies are indeed but branches on the tree, outgrowths of the Three Degrees. If we are to make the most of our opportunities in these branches, our intelligence prompts us frequently to tap the stem and root to gain its life-giving flow. No Freemason of the Scottish Rite in the Northern Jurisdiction of the United States of America is ever permitted to forget or overlook the fact that his first allegiance is to his Symbolic Lodge, and no meeting of the Supreme Council in this jurisdiction is opened that the Grand Master of Masons in the particular Grand Lodge jurisdiction in which we meet, or in his absence, his Deputy, is not called to the East and the gavel placed in his hand by the Sovereign Grand Commander.

Recognizing as we do, not only our duty, but also our individual need in these days when the whole world seems to be turning upside down, to return to the source of our inspiration, let each of us go back to his Symbolic Lodge, not only once or twice within the year, but as often as it is possible for us to do, and there drink in of that Faith, that Hope and that Love that so freely flow from its Altar, and go out into the world and let our light to shine before men that they may see our good works and glorify the Father who is in Heaven.—*Samuel H. Baynard, Jr., 33d.*

A SEASONED MASON SPEAKS

At the annual meeting of the Provincial Grand Chapter of Surrey, held at Freemasons' Hall, London, M. E. Comp. Col. The Hon. S. Pleydell-Bouverie, said:—"We look round the world and see and hear of wars and rumors of wars, nations torn with every kind of doubt, difficulty and danger, and, what is possibly worst of all, fear. I have often wondered whether we as Freemasons cannot accept a certain share of the responsibility of endeavoring to try to restore peace and tranquility to the faithful and obedient of the human race. If we can do this, it is little short of our duty to do it. How are we to do it?"

After relating an incident in an illness of King George V, and remarking that the crisis was passed at the very moment when every man, woman and child in the Empire was offering up prayer for His Majesty, he said: "From that day to this I have been a firm believer in the power of combined thought. Prayer is not a series of words but a thought from the heart. I believe that if we as Free-

masons could direct our thoughts from time to time towards the achievement of peace, it might have its effect on the train of world affairs. As to how you do it, as to what means you choose to adopt is a question for each individual to answer for himself. But I give you one thought. What do we always link with peace? Happiness. Peace and happiness go together. You cannot have the one without the other. Therefore, the first step is to unite in the grand design of being happy by communicating happiness.

If you want to make light of your troubles keep them dark. See an opportunity behind every difficulty and smile your way through life."

*Count your gardens by the flowers,
Not by leaves that fall;
Count your joys by sunshine hours,
Not when life's troubles call;
Count your days by smiles, not tears;
Count your nights by stars, not fears;
And on each succeeding morning
Count your age by friends, not years.*

THE NORTHERN SUPREME COUNCIL

The 126th annual meeting of the Supreme Council, 33rd and last degree, Scottish Rite Masonry, for the Northern Masonic Jurisdiction, was held in the city of Columbus, Ohio, the week of September 25, 1938.

The officers and committees met on Saturday, September 24th, in order to rehearse the degree work and to outline the meetings of the session. Sunday, the usual church service was held at the First Congregational Church, the sermon being given by Dr. McIllyar H. Lichliter, 33d.

Monday, September 26th, was given over to meetings of the Trustees of the Supreme Council, to executive sessions, and to entertainments for the ladies. The official meetings began on September 27th, at 9:00 a.m., when the Grand Commander, active and honorary members, and guests were escorted from the hotel to the Masonic Temple by the Knights Templar, headed by a splendid band. The Knights Templar turned out in large numbers, which was a fitting tribute to the Supreme Council.

The morning session was devoted mostly to the reading of the allocution of Grand Commander Melvin M. Johnson, which was very happily received. In the afternoon, Dr. Alan Gregg, Director of Medical Sciences at the Rockefeller Foundation, New York City, delivered an address to the ladies and members upon the subject of dementia praecox. The Northern Supreme Council is sponsoring research regarding the cause and cure of this disease as an altruistic undertaking. The evening was given over to a banquet in honor of members of the 33rd degree class, to which all, includ-

ing the ladies, were invited. Following the dinner, a splendid program by local talent was presented.

On Wednesday, sessions of the Supreme Council were held, also executive sessions; automobile tours for the ladies and visitors were the entertainment feature of the day. In the evening the 33rd degree was conferred in full ceremonial form upon 79 brethren who had been elected the year before to receive this distinguished honor.

The Supreme Council elected three active members, as follows: Louis A. Cornelius, of Michigan; William D. Cushman, of New York; and Frederic E. Everett, of New Hampshire. Ninety-seven meritorious brethren were elected to receive the 33rd degree at the annual session in September, 1939.

At this session of the Supreme Council, all the active members were present except three. Frederick W. Hamilton and Allen T. Treadway, of Massachusetts, were prevented from coming, on account of the recent destructive hurricane in New England. The absence of John P. McCune, Grand Minister of State, was due to a serious illness, which caused much sorrow among his many friends who attended the Supreme Council Sessions. A resident of Columbus and a deputy of the Supreme Council for Ohio, it had been his desire for many years

to have the Supreme Council meet in his jurisdiction.

Thursday was given over to the final session and the departure of the brethren for home.

TWO "FIRSTS"

Who was the first Mason in America? The honor goes to John Skene, of Burlington, the Deputy Governor of West Jersey, who had received his Masonic work in Aberdeen, Scotland, during or before 1682, in which year he settled in America.

The first native-born American to be made a Mason was Jonathan Belcher, Governor of Massachusetts, 1728-41. He wrote a letter in 1741, stating that "It is now 31 years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons." This takes the date back to 1704. It is known that he lived in Europe from 1699 to 1705.

If God had enclosed in His right hand all truth, and in His left simply the ever-moving impulse toward truth, although with the condition that I should eternally err, and said to me, "Choose!" I should humbly bow before His left hand, and say, "Father, give! Pure truth is for Thee alone."—G. E. Lessing.

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All Sorts

WRONG NUMBER

A young lady was called to the phone at 5 a.m. The following dialogue ensued:

Voice: "Hello!"

Lady: "Hello."

Voice: "How are you this morning?"

Lady: "All right."

Voice: "Then I guess I have the wrong number."

JIUJITSU

"Did I ever tell you how I tried my jiu-jitsu on a burglar?"

"No?"

"Well, I got hold of his leg and twisted it over his shoulder. Then I got hold of his arm and twisted it round his neck, and before he knew where he was I was flat on my back."

IT CAME TO PASS?

Flying over the Bay of Naples, an air pilot turned to his passenger and said: "Have you heard the phrase, 'See Naples and Die?'"

"Yes," said the passenger.

"Well," said the pilot, "take a good look—the propeller's come off."

NO, NO, JANETTE!

He: "Darling, I have been thinking of something for a long time. Something is trembling on my lips . . ."

She: "Why don't you shave it off?"

SIMPLE PROPORTION

An inspector of schools, determined to puzzle a class of boys, asked them this question in mental arithmetic: "If I had a field 100 yards long by 80 yards wide, and I employed three men for five days to plant it with seed potatoes at a guinea a hundredweight, how old am I?" The class was not unnaturally baffled, all except one boy who immediately raised his hand.

"Well?" asked the inspector, slightly taken aback to find his challenge accepted.

"Forty-four," said the boy.

"How do you make that out?" demanded the inspector.

"Well," said the boy, "I have a brother who is twenty-two, and he's half-daft."

ALWAYS RESOURCEFUL

"Senator, you promised me a job."

"But there are no jobs."

"Well, you said you'd give me one."

"Tell you what I'll do: I'll appoint a commission to investigate why there are no jobs, and you can work on that."

SHELL THEM PEAS

"Sir, the enemy are before us as thick as peas!"

"All right, shell them!"

STRONG REMINDER

Wife: "Every time you see a pretty girl you forget you're married."

Hub: "You're wrong, my dear, nothing brings home the fact with so much force!"

PROOF OF AGE

First Student: "I wonder how old Miss Jones is."

Second Student: "Quite old, I imagine; they say she used to teach Caesar."

EVOLUTION

Freshmen: "Where do jailbirds come from?"

Prof.: "From larks, bats, and swallows."

SPECIALIST

"Oh, sir, what kind of an officer are you?"

"Madam, I am a naval surgeon."

"Goodness, how you doctors do specialize!"

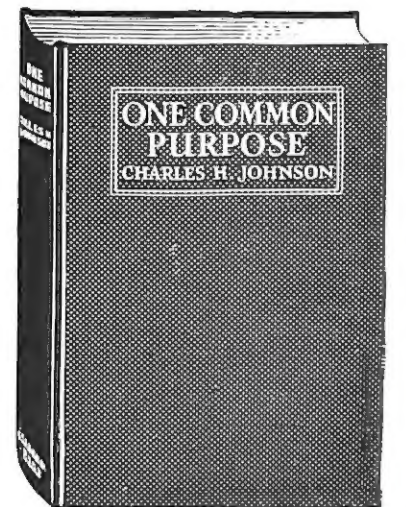


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TROUBLE WITHOUT

The cop entered the cafe and with great dignity announced to a man at one of the tables, "Your car awaits without, my lord."

"Without what?" retorted the rather loud gentleman.

"Without lights," said the policeman. "Your name and address, please."

WE AGREE

"While it is necessary for the newspaper to be considered by readers in its proper relation to society, it is equally important for newspaper publishers to give new consideration to their public obligations. The press must realize that it has a function in national life greater than the selection of news, the distribution of advertising, and the privilege of criticism. The independent press should be the highest expression of human liberty. Its independence should not be used as a political excuse to find fault, or as a license to condemn. Still less should it imply the right to pursue reportorial practices which, if continued, will invite corrective measures by the public, thereby limiting its freedom. The press has contributed to the building of American institutions. It must not now become the tool for their destruction by permitting itself to be used by those whose object it is to destroy."

TIT FOR TAT

An Idaho man was fishing, recently, and caught a big northern pike, the biggest he had ever landed. Almost crazy with joy, he telegraphed his wife: "I've got one; weighs seven pounds and a beauty."

He got the following: "So have I; weighs ten pounds. No beauty — looks like you. Come home!"

REASON ENOUGH

Judge (sternly): "Well, what's your alibi for travelling sixty miles an hour through the residence section?"

Victim: "I had just heard, your honor, that the ladies of my wife's chapter were giving a rummage sale, and I was hurrying home to save my other pair of pants."

Judge: "Case dismissed."

LATE AGAIN

Cannibal Prince: "Am I late for dinner?"

Cannibal King: "Yes, everyone's eaten."

ARE EXPOSED TO IT ONLY

"I am delighted to meet you," said the father of the student, shaking hands warmly with the professor. "My son took algebra from you last year, you know."

"Pardon me," said the professor; "he was exposed to it, but he did not take it." Too many Masons are like the algebra student; they have been exposed to Masonry, but they did not take it. While they may repeat with fluency and precision the ordinary lectures, and comply with all the ceremonial requirements of the Ritual, or give sufficient accuracy to the appointed modes of recognition, they fail to realize that these are only the rudiments of the Masonic science.

QUIET COMMENDATION

1st Actor: Didn't you get applause.
2d ditto: Yes, about like a centipede crossing a Persian rug with rubber soled shoes.

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BETTER LATE THAN NEVER

Andy: "You remember, doc, when I enlisted three years ago, you told me to keep away from dampness on account of rheumatism?"

Doc: "Yes, I remember. What of it?"

Andy: "Well, doctor, I have an important question to ask."

Doc: "Yes, yes, what is it?"

Andy: "Would it be alright, do you think, if I took a bath now?"

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